THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, men are free according to the flesh . . . they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil." BOOK OF MORMON, 2 NEPHI 2: 27.

No. 42, Vol. 90 Thursday, October 18, 1928 Price One Penny

CHRIST ACCEPTED—SATAN REJECTED*

ELDER RULON S. WELLS

OF THE FIRST COUNCIL OF SEVENTY

I HAVE BEEN greatly impressed by the spirit of this conference, and with the fact that the Lord has set His hand to do a marvelous work and a wonder among the inhabitants of the earth in the day and age in which we live. It is, indeed, a marvelous and wonderful work that was portrayed to us so beautifully in the meeting this morning by Elder Orson F. Whitney. It has been accompanied by the most miraculous occurrences, and it is not a great wonder that many people have questioned its truth.

We are living in a day of agnosticism, a day when there is but little faith among the children of men. The great thing in connection with these miraculous occurrences is the introduction, among our Father's children, of those principles and doctrines that have within them the power of God unto salvation.

What is the work of God? We read in the opening paragraph of the Bible:

> In the beginning God created the heaven and the earth.
>
> And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
>
> And God said, Let there be light: and there was light.

Thus began, according to holy writ, the great work of creation; and there followed the creation of man in the image of God.

*Address delivered at the fourth session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

What is God's work, of which we speak as this marvelous work and a wonder? It is the great plan of life and salvation. God created the heavens and the earth, and we look up into the starry heavens with wonder and amazement at the grandeur and the glory of this universe in the midst of which we live. We see the blazing sun at noonday and our hearts are thrilled with the wonder of it; and we learn of the motions of those heavenly bodies and our hearts are filled with amazement and wonder at the glory of this wonderful creation; and we ask the question: Whose work is this? We may read the answer in the opening verse of the holy scriptures: It is the work of God.

THE WORK AND GLORY OF GOD

But is that all that is contemplated in this great work of God? Is that the great thing that God has in mind? The Lord spake unto His servant Moses, and His words unto that mighty prophet read like this: "This is my work and my glory—to bring to pass the immortality and eternal life of man." The saving of human souls, redeeming them from the fall, exalting them, and bringing them back into the presence of God, is to bring to pass their immortality and eternal life. It is not sufficient that we live here upon the earth. This is but one phase in the progress of the children of God. This mighty work of God began before the foundations of this earth were laid. What do we know about the things that happened before the foundations of this earth were laid? I grant you that very little has been revealed, but that little is full of meaning. The Lord spake unto His servant Job and said:

> Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . .
>
> When the morning stars sang together, and all the sons of God shouted for joy?

True enough, where was Job then? My brethren and sisters, where were we? We stood in the presence of our Maker; we stood in the presence of our Eternal Father—His begotten children in the spirit. What was the occasion that filled our hearts with joy? It was the promulgation of this glorious plan, whereby the children of God might become exalted and be saved in the kingdom of God, that we might have our part in that great work which the Lord instituted among His children even in that primeval day, that involved the creation of this world, the placing of our Father's children upon it in tabernacles of flesh and bone. It involved the fall, because we were free agents, and without the experience of an earth-life there would be no possibility of an exaltation.

The principle of progress is involved in the experiences that we have upon this earth. The plan was announced. It was one of

free agency, the right to choose between good and evil. Are you willing to take the chances of an earth-life, with the recollection of your previous existence taken from you, and live in a world of sin, tempted by the adversary of the children of men? Are you willing to be proved, whether or not you will do all things whatsoever the Lord will require of you? The announcement was made and a covenant made with the children of God, even in that primeval day, when He revealed the Gospel of the Lord Jesus to the children of God. Even then, it was the power of God unto salvation, the new and the everlasting covenant that the Lord made with His children. If you will do these things and prove yourselves, you will receive an exaltation in the celestial kingdom of God. And our hearts were filled with joy inexplicable, even to overflowing, and we shouted for joy over the glad tidings that had been made known unto us even in that primeval day.

The plan involved the sending of one mighty and strong. The question arose: Whom shall I send? And there arose in that mighty multitude the Firstborn of all the children of God, who said: "Here am I; send me." "Thy will be done, and the glory be thine forever." But there was another in that assembly who objected to the great plan that was evolved, that of free agency, and he arose in that mighty multitude and said: "Here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost." Compulsion, that. "Surely I will do it;" said he, "wherefore give me thine honour." And God said: "I will send the first." And Satan grew angry, for Satan it was who had spoken thus, and he rebelled against God. He had been busy beforehand, labouring among the children of God, deceiving them with his sophistries. And there was war in heaven, and Satan prevailed not, for the Lord sent the first, and Satan was cast out of heaven.

LIVING FAITH

The all-important thing for the inhabitants of this world, then, is this—to believe on Him whom God did send, and reject the message of him whom God did not send but cast out of heaven. For the war, begun in heaven, was continued here on earth among the children of men, and Satan is abroad in the land endeavouring to lead the children of God away here as there, continuing his work of destroying the souls of men. To believe on Jesus Christ, then, is the all-important thing. Believe on Him and thou shalt be saved. And when I say believe on Him, I mean a living faith in Him, and in His glorious Gospel; for, as then, it is now the power of God unto salvation. A man may not say that he believes on Him and reject His Gospel. A man who has a living faith in Him lives not by bread alone, but by every word that proceedeth forth from the mouth of God, and accepts of the plan of Him whom God sent into the world, rejecting the plan of

the adversary. To accept the plan of our Saviour is to have faith. To reject the plan of the adversary, with all his sophistry, his false religion, his deception, his evil and all combined, to resent and resist that, and to turn away from it, is to overcome sin.

There is only one way, and that is to accept of Him whom God sent, and His glorious Gospel, which has been restored in the day and age in which we live. That which was first given to father Adam and in various dispensations of God's providence has been revealed anew to the children of men. Let us then have faith in Him. There is no other name given under heaven whereby men and women can be saved, no other plan, no other Gospel. There is but one faith, one Lord and one baptism; and that baptism, and that faith, and that Lord have been revealed to the children of men in this dispensation of His Gospel, and now, in the day in which we live—the Gospel restored in all of its primitive purity, having in it the power of God—a marvelous work and a wonder for the salvation and exaltation of the children of God.

May we accept that message, live in accordance with it, and thereby be entitled to an exaltation wherein our Father will fulfil the covenant that He made with us in that primeval day. Let us take advantage of it, and lift up our voices to all the world, that they may hear the glad tidings which God has sent into this world, through His Only Begotten Son, I pray, in the name of Jesus Christ. Amen.

A MAJORITY OF THE TWELVE APOSTLES IN BRITAIN

Elder Richard L. Evans

The British Mission of the Church of Jesus Christ of Latter-day Saints, as a coordinated, centralized, widely-functioning institution, virtually dates back to April 14th, 15th and 16th, 1840, when a majority of the Twelve Apostles convened in Quorum capacity and in general conference at the Cockpit, Preston, Lancashire.

By this opening statement there is no intent to minimize the accomplishments of the three-year period preceeding the dates given above. It is not to be forgotten that the Mission was formally opened in July, 1837. It is not to be denied that the work had taken root quickly and spread with power and rapidity. It is not to be thought a little thing that more than thirty branches had been established; that near two thousand members had been raised up; that the increase had continued steadily.

Under any conditions such accomplishments are noteworthy, but, considering that until July, 1837, there was not a member of the Church in all the Nation of Great Britain, that there was no treasury to draw upon, that there was a loose organization only,

that there was no official publication or other well-established means of general communication, that there was a veritable dearth of missionaries—considering these facts and allowing them their full weight, such accomplishments are beyond the power of mere men to explain. It soon became evident, however, that these deficiencies must be overcome for the good of the Lord's work. To do this was the chief concern of the Twelve during the meetings of April, 1840. The dispatch, foresightedness, clear-headedness, the deliberate manner, ease and order with which the business was disposed of at this time have stirred the wonder and admiration of many who deem themselves wise in such matters.

THE BUSINESS FOUNDATION

There sat those men—eight of them—unschooled, untrained in business or literary pursuits, but the power of God made them mighty. They had no superior officer in this land, save the Lord only; they had no one from whom to seek advice, save the Lord only; they had to account for the use of their time to none, save the Lord only. The work was there to be done. They did it, and the hours were not allowed to slip by in passing the time of day, nor in exchanging gossipy news, nor in discussing inconsequential matters of any description.

During those three days, questions of a momentous nature to the latter-day work of the Lord in this land were presented, considered and disposed of. Undertakings that have endured to our day, and that will reach far beyond it, were visualized, projected and organized. Prior to 1840 the work was haphazard at best. Following April, 1840, it expanded with purpose and order. During the first six months following these gatherings more were received into the Church than had been during the three years preceding them.

The concise, matter-of-fact minutes of the general conference and of the Council meetings reveal the nature and extent of the business. They almost may be said to form the foundation upon which the work of the British Mission has since been built. They merit reprinting at this point in the British Mission story. First, however, it may be well briefly to review the movements of the Twelve shortly preceding their arrival on British shores.

The overseas call and departure of the Twelve from the Temple site of the Lord's house at Far West, Missouri, have previously been related. The eastward journey and arrival in Liverpool of Apostles John Taylor and Wilford Woodruff have also been recounted.

JOURNEYS EASTWARD

Of his own departure for the mission, with Brigham Young, Heber C. Kimball has written:

September 14th, 1839, President Young left his home at Montrose to start on the mission to England. He was so sick that he was unable to

go to the Mississippi, a distance of thirty rods, without assistance. After he had crossed the river he rode behind Israel Barlow on his horse to my house, where he continued sick until the 18th. He left his wife sick with a babe only three weeks old, and all his other children were sick and unable to wait upon each other. Not one soul of them was able to go to the well for a pail of water, and they were without a second suit to their backs, for the mob in Missouri had taken nearly all he had. On the 17th Sister Ann Young got a boy to carry her up in his wagon to my house, that she might nurse and comfort Brother Brigham to the hour of starting.

September 18th, Charles Hubbard sent his boy with a wagon and span of horses to my house; our trunks were put into the wagon by some brethren; I went to my bed and shook hands with my wife who was then shaking with a chill, having two children lying sick by her side; I embraced her and my children, and bade them farewell. My only well child was little Heber P., and it was with difficulty he could carry a couple of quarts of water at a time, to assist in quenching their thirst.

Parley P. Pratt, with his family, his Brother Orson, and Hyrum Clark, started east by carriage a few days earlier from Nauvoo, August 29th. He made his home for a time in New York, preaching, writing and publishing the while. Apostle George A. Smith left Nauvoo in September, 1839. Elder Reubon Hedlock was also traveling eastward about the same time.

TO LIVERPOOL IN THE "PATRICK HENRY"

These men performed mighty works as they traveled, and the Lord prospered their labours and cared for their wants. After many conversions, providential escapes, miraculous healings and timely providings of material needs, the party of six found themselves together in New York with means to engage steerage passages aboard the *Patrick Henry*, a sailing vessel on which they embarked for Liverpool, March 9th, 1840. The happenings from this point on are best told in a letter to the Church in America, sent by Brigham Young:

Preston, England, April 17th, 1840.

To the Saints in the United States of America: For the comfort of the Church in general, in that country, I attempt to address a few lines to you, to let you know where we are, and what we are doing in this country.

The work of the Lord is progressing here, and has been ever since Elders Orson Hyde and H. C. Kimball left this country. According to the account that the Elders give of their labours, there have been about eight or nine hundred persons baptized since they left. The Gospel is spreading, the devils are roaring. As nigh as I can learn, the priests are howling, the tares are binding up, the wheat is gathering, nations are trembling, and kingdoms tottering; "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The poor among men are rejoicing in the Lord, and the meek do increase their joy. The hearts of the wicked do wax worse and worse, deceiving and being deceived.

But I rejoice that I am counted worthy to be one of the number to carry salvation to the poor and meek of the earth. Brethren, I want to say many things, but I shall not have room on this paper, as I design giving the minutes of our conference below.

After a long and tedious voyage of twenty-eight days on the water, we landed in Liverpool. Elders Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith and Reuben Hedlock were in the company. We soon found a room that we could have to ourselves, which made our solemn assembly glorious. We blessed each other and prepared for our labour. The next day we found Elder Taylor in the city. There had been about thirty baptized. On Wednesday went to Preston; met with the Church on Sunday, and bore testimony to the things the Lord is doing in these last days. President Joseph Fielding gave out an appointment for a conference for the church on Wednesday, the 15th.

In this same letter the following minutes of the Council and conference meetings were given:

At a council of the Twelve, held in Preston, England, on the 14th of April, 1840, it being the 9th day of the 1st month of the 11th year of the rise of the Church of Jesus Christ, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor and George A. Smith being present, Elder Brigham Young was called to preside, and Elder John Taylor chosen secretary.

The council was opened by prayer by Elder Brigham Young. Elder Willard Richards was ordained to the office of an Apostle, and received into the Quorum of the Twelve by unanimous vote, according to previous revelation. Elder Brigham Young was unanimously chosen as the President of the Twelve.

Resolved, that he who acts as the secretary of the Quorum, shall prepare the minutes of the conference of the Quorum, and deposit them in the hands of the president for keeping.

Moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the President of the Twelve to send for more if he think proper. Conference adjourned. Benediction by Elder Kimball.

GENERAL CONFERENCE MINUTES

At a general conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th of April, 1840, President Joseph Fielding called upon Elder Kimball to preside, and Elder William Clayton was chosen clerk, it being the 10th day of the 1st month of the 11th year of the rise of the Church.

The meeting was opened by singing, and prayer by Elder Kimball. Elder Kimball then called upon the Elders to represent the different branches of the Church.

The names of the various official brethren representing the branches are here given. Reports showed that there were in the British Mission 36 Elders, 54 Priests, 36 Teachers, 11 Deacons, 1,686 members, all contained in 34 branches.

(*Continued on page 669*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 18, 1928

EDITORIAL

"HIS PURPOSES FAIL NOT"

The God of Israel "slumbers not, nor sleeps." Thus David, king of Israel, challenged the dark doctrine of a purposeless world, ruled by chance. The earth was made, and the things upon it, in harmony with a plan of God. Human history is but the story of the unfolding of that divine purpose. Were it otherwise, life would lose its savour. In a world of chance, man is driftwood, but in a world of purpose, the possible controller of the forces about him.

The plan of salvation, known as the Gospel of Jesus Christ, was conceived for the good of man. Therefore, it was taught to the first man, Adam, and to his children. In every age, many have accepted the truth, while others have refused the proffer of Gospel aid. At times apostasy has covered the earth; and the knowledge and authority of the Gospel have disappeared. Yet, upon every such occasion the Lord has revealed the truth again, and reestablished His Church. Thus have come the dispensations of the Gospel.

The story of the Gospel dispensations is one of progress toward the completion of the destined plan. In each succeeding dispensation there have been better means for mankind to know the truth and to fit themselves for the coming Lord in whose presence "every knee shall bow . . . and every tongue should confess that Jesus is the Lord." To-day, in the last dispensation, culminating powers for accomplishing the Lord's purposes have been placed in our hands. We speak into space and all the world may hear; and other wonders are like unto this. The eternal law of progress, an "increasing purpose", has ever directed the events of human history.

The spiritual sons and daughters of God who were obedient in the Great Council, held before the earth was, must all come upon earth to receive the gift of the earthly body. All shall hear the Gospel, and in mortal life or thereafter will use their right of free agency to accept or reject the Eternal Plan. Then shall the end come. Judgment will be pronounced. And in that distant day, we shall continue to progress, each upon the foundation that he has laid. To the completion of this purpose the Lord has ever directed human action.

We are free agents—free to accept or reject truth, to build our lives in happiness or unhappiness. But we are not able to change

the plan or purposes of the Almighty. He has other agencies in His keeping, dependable children, by which our folly is overruled. We may delay our own salvation, but we can not change the steady progress of the will of God. "His purposes fail not, neither are there any who can stay his hand."

The overruling hand of God may be noted in every age. The first Christian centuries were followed by dismal apostasy. Man-made light could not enliven the black night of error. In preparation for the next dispensation, necessary for the enlightenment of mankind, the present one, men were raised up, honest, truth-loving men—Huss, Luther, Zwingli and many another—who awakened men from their spiritual sleep, so that, when the Restoration came, through Joseph Smith, the Prophet, the eternally new message could be heard and comprehended. Every day the opened eye may see the overshadowing, directing hand of God in behalf of His latter-day cause. So the Lord ever works. The centuries are His. His works and designs and purposes "cannot be frustrated, neither can they come to naught."

The labours of these last days are being done amidst opposition and contending opinions. Yet, there need be no fear concerning the outcome. Whosoever obeys the law of truth will triumph; those who oppose it will perish. Just before the organization of the Church, the Lord said to the little group of believers: "Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail." We may go on, humbly, powerful in the possession of the restored truth, with the assurance that the God of Israel will bring His purposes to full fruition. "He slumbers not, nor sleeps."—W.

RELIEF SOCIETY

YOU WILL NOTICE that the Book of Mormon lessons in the *Star* have been greatly reduced in length. This is for a twofold reason. First, it is desired that the Book itself shall be the text—not the summary printed in the *Star*. Second, the lessons were felt to be too long; so the decision was made to take another year for the study of the book and to spend rather more time on each interesting period.

Every Relief Society member should read and study the book during the course of the lessons.

In that way only may one of the precious books of all time become your own priceless possession.—L. D. W.

ALL RATIONAL BEINGS have an agency of their own; and according to their own choice they will be saved or damned.

Every intelligent being must have the power of choice.—BRIGHAM YOUNG.

"WITH THE MORMONS"

[NOTE: The writing which follows appeared in the *Cambridge Independent Press*, issue of September 28th, under the caption quoted above. This is the third of a series of articles by British men of standing, that have recently been taken from the British Press and reproduced in the *Millennial Star*. For telling fairly and impartially the story of a much misunderstood and misrepresented people, Rotarian Few is to be congratulated. The comments upon the acoustics of the Tabernacle are of particular interest when it is remembered that the art of acoustics was unknown in the days of Brigham Young.—Editor *M. S.*]

ROTARIAN J. E. FEW'S TALK ABOUT SALT LAKE CITY

RECOLLECTIONS OF A LECTURE

Recollections of a lecture by a devout young Mormon on Mormon History and other matters formed the subject of a talk at the weekly luncheon of the Cambridge Rotary Club on Tuesday. The speaker was Rotarian J. E. Few, and during the course of his talk he spoke not only of Mormon history, but of polygamy and of the wonderful Tabernacle at Salt Lake City. The President (Rotarian A. Mason) was in the chair.

Mr. Few said that while traveling in the United States in the early summer of 1925 he had the good fortune to spend a morning in Salt Lake City. He embarked on a sightseeing tour by char-a-banc, under the escort of a well-educated and exceedingly witty guide, who certainly was not an admirer of the Mormons. He afterwards spent an hour or so in the sacred enclosure containing the Tabernacle and Temple and other items of interest, and listened to a longish lecture on Mormon history and other things by a very decent young Mormon, and finished up by hearing an organ recital in the Tabernacle itself.

NOT LIVE AND LET LIVE

After giving his recollections of the lecturer's history of the Mormons, the speaker continued: 'There was no need in America, where there is no church established by law, of any one branch to persecute any other. It is a case of live and let live. But with the advent of Mormonism this changed. The Mormons did not say 'We come on equal footings with you—be brothers to us.' But they said: 'We are founded by Christ and you by man, so we are the only true Church.' It was not 'live and let live,' and on that account, so say the Mormons, the clergy and ministers of the older churches, fearing as the Ephesian craftsmen did that they would, if the new movement became successful, lose their jobs, stirred up their flocks to persecute the Mormons. Whatever the cause of the various persecutions, there was no doubt of their efficiency, locally at any rate. Time and time again, after suffering

massacre and robbery wholesale, they moved as a body to entirely new districts, which they found barren and undeveloped, and which by their industry and skill they caused to blossom as a rose, only to be wiped out or moved on again as a result of attacks, sometimes of troops, sometimes of mobs, and usually of both.

BRIGHAM YOUNG'S DETERMINATION

"In the spring of 1847 Brigham Young set off with 143 men, three women and two children from their camp in Nebraska and trekked westward as the advance guard of pioneers to found a new home in or beyond the Rocky Mountains. In July they met 'Jim' Bridger, the famous scout, whom we came across in that interesting film, 'The Covered Wagon.' They asked him for a secluded valley in the mountains. He, supposing they wished to rest only, directed them to the valley where Salt Lake City now stands. As soon as he realized they meant to found a permanent home there, he tried to dissuade them. It was sheltered by the mountains truly, but it was bare, waterless and barren. But Brigham Young determined that that was the ordained spot, and he set off there and arrived on July 24th, 1847. His followers when they saw the place, wept and begged him to try elsewhere, but he was adamant. There was only one stunted tree in the whole valley, and the ground was so hard that they broke not only their spades, but their picks, in trying to prepare the ground for growing the crops, without which they must starve to death before the next relief column could arrive. But Young dammed up a stream at the head of the valley and irrigated the soil so that they were able to work it and plant the crops. This is claimed to be the first case of irrigation in U. S. A.

"AN INDUSTRIOUS CREW"

"The crops ripened and were harvested, and the first rough homes completed before the winter, and the arrival of a large convoy in the late autumn added to their numbers. Other convoys arrived, and the colony grew and prospered. Certainly, the Mormons are an industrious crew, and the beehive is a fitting token of that virtue. Remember they had 1,200 miles of Indian infested prairie to cross and recross to obtain any supplies they could not produce locally. One result of their industry was their marvelous Tabernacle, admittedly the most perfect building acoustically in the world. It was built and completed before the railway reached the city. It was built without a nail. The parts are fixed together by wooden pegs and buffalo hide.

"The organ is, of course, a later improvement, but the building has seating accommodation for, I think, about ten thousand people, and is intended for general conferences of the faith, and so forth. It is, as you are doubtless aware, egg-shaped, and is nearly one hundred yards long. Yet you can hear a whisper

through the whole length of it, and you can hear a pin dropped on the floor and even into a felt hat.

"Not only are the acoustics good from the freak point of view of the pin drop and the whisper, but the organ recital we heard there was very fine indeed.

POLYGAMY

"I should like to say a few more words about that popular misconception, the question of polygamy. Originally, as I have said, the Mormons were monogamists. It was only when persecution thinned their ranks and brought it home to them that they might have always to fight for their very existence that polygamy was adopted. From the very start the innovation was surrounded by safeguards. As its first and foremost object was the production of children who should carry on the race and be brought up and educated in the true faith, so it was necessary for rules to be enforced. No Mormon could take an extra wife without fulfilling three conditions. He must satisfy the Elders (a) that he was a true member of the Church; (b) that he had the full and free consent of his existing wife or wives; and (c) that he could afford to maintain not only his existing wife (or wives) and children and his new wife, but also the fresh family she was to bear him, the production of which would be his sole justification for marrying her. The Mormons had to abandon plural marriages as a condition of acceptance into the Union with full State rights about 1890. It may be that sometimes these rules were honoured more in the breach than in the observance, but after all, it is only fair to judge a class, or race, or sect, by their best representatives, and not by their worst.

"The care of the Mormons for their children is shown in the very large number of schools in the capital city. The Mormons have certainly been a hard-working lot, and Salt Lake City is built on a splendid plan, with very wide roads and large gardens, and several beautiful parks and public buildings."

PROSPERITY

Rotarian Franklin said that some years ago he had the privilege of visiting Salt Lake City. He thought all must be amazed at the apparent prosperity of the place, and it led one to suspect that all the things they heard about Mormons were not to be believed.

Rotarian Winship thought that if there was a building in which a whisper could be heard all ought to know about it. He would like to ask where the organ was positioned.

Replying, Rotarian Few said the organ was placed at one end. He thought the hearing was something to do with the shape of the building.

It was stated by Rotarian Franklin that there were not any pillars in the hall, but there were flying buttresses on the outside.

The President said that about twenty years ago nobody knew about acoustics. It was beginning to be studied in England now. There were methods by which they could actually test acoustics from a model of a building. He would like to know what some of the surrounding country of Salt Lake City was like now.

The surrounding country, said Rotarian Few, was now most fertile. It was a question of breaking up the soil and irrigating it.

A MAJORITY OF THE TWELVE APOSTLES IN BRITAIN

(*Concluded from page 663*)

The meeting was then adjourned for one hour. The conference again assembled at half-past one o'clock. Meeting opened by prayer, and business commenced.

Elder John Moon represented the Church at Leyland Moss, consisting of six members, one Priest.

Elder Willard Richards having been previously ordained into the Quorum of the Twelve, according to previous revelation, it was moved by Elder Young, and seconded by Elder Taylor, that Elder Hyrum Clark be appointed as a counselor to Elder Fielding in the place of Elder Richards; carried unanimously.

Moved by Elder Fielding, seconded by Elder Young, that a hymn-book should be published; carried. Moved and seconded, that the publishing of the hymn-book shall be done by the direction of the Twelve; carried.

Moved and seconded that a monthly periodical shall be published under the direction and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

Moved and seconded that Brother John Blazard, of Samsbury, be ordained to the office of a Priest; carried.

Moved and seconded that Brother James Cobridge, of Thornley, be ordained to the office of Priest; carried.

Elder Kimball then laid before the conference the importance and propriety of ordaining a Patriarch to bestow patriarchal blessings, upon the fatherless, etc.; referred to the Twelve, whose business it is to select one, and ordain him according to the directions of the Spirit.

After various remarks and addresses given by the Elders, President Fielding and his counselors proceeded to ordain Brothers Blazard and Cobridge to their offices, as stated above.

Elder Kimball then called upon the clerk to read over the minutes of the conference, which being done, they were received by the unanimous voice of the conference.

Moved by Elder Young, and seconded by Elder Parley P. Pratt, that this conference be adjourned until the 6th of July next, to be held in Preston, at 10 o'clock a.m.; carried. Meeting then adjourned.

HEBER C. KIMBALL, President
WILLIAM CLAYTON, Clerk

COUNCIL MEETING OF THE TWELVE

The council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th.

Moved by Elder Young, seconded by Elder Taylor, that Elder Parley P. Pratt be chosen as the editor of the monthly periodical for the Church.

Moved by Elder Kimball, seconded by Parley P. Pratt, that a committee of three be appointed to make a selection of hymns.

Moved by Elder Orson Pratt, and seconded by Elder Wilford Woodruff, that Elders Brigham Young, Parley P. Pratt and John Taylor form the committee for that purpose.

Moved by Elder Willard Richards, seconded by Elder George A. Smith, that the name of the paper or periodical be the *Latter-day Saints' Millennial Star*.

Moved by Elder Brigham Young, seconded by Elder Orson Pratt, that the size of the paper, its plan, and price be left at the disposal of the editor.

Moved by Elder Brigham Young, seconded by Elder Heber C. Kimball, that the Saints receive a recommend to the Church in America to move in small or large bodies, inasmuch as they desire to emigrate to that new country.

Moved by Elder Brigham Young, seconded by Parley P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by Elder John Taylor, seconded by Elder Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants and the Book of Mormon be secured as quick as possible.

Moved by Elder Woodruff, seconded by Elder Willard Richards, that Elders Brigham Young, Heber C. Kimball and Parley P. Pratt be the committee to secure the copyright.

Moved by Elder Heber C. Kimball, and seconded by Elder Willard Richards, that Elder Peter Melling be ordained an evangelical minister [Patriarch] in Preston.

Moved by Elder Heber C. Kimball, that the Twelve meet here on the 6th of July next, seconded by Elder Wilford Woodruff; and carried.

Moved by Elder Willard Richards, and seconded by Elder Wilford Woodruff, that the editor of the periodical keep an account of all the receipts and expenditures connected with the printing, general expense, etc., and the books at all times be open for the inspection of the Council.

The above resolutions were unanimously adopted. The conference closed by prayer.

JOHN TAYLOR, Clerk.

LEADERSHIP AND HUMILITY

The above minutes and letter were followed by this shorter one from Brigham Young.

To President Joseph Smith and Counselors:

Dear Brethren:—You no doubt will have the perusal of this letter, and minutes of our conference; this will give you an idea of what we are doing in this country. If you see anything in or about the whole affair that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and His will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I

was in my life; but I can tell you, I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the hymn-book—when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion, and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

I request one favour of you, that is, a letter from you, that I may hear from my friends. I trust that I will remain your friend through life and in eternity. As ever.

BRIGHAM YOUNG.

The greatness of these latter-day Apostles of the Lord Jesus Christ is nowhere shown more clearly than in their humility and willingness to take council from those in authority, even though they, admittedly, were leaders, with power and influence among their fellows.

Many items noted in the minutes reprinted above are worthy a treatise in themselves. They will be considered at greater length in the subsequent story of the British Mission.

NORWICH CONFERENCE

AS A FITTING CLIMAX to the noteworthy work of missionaries and members during the past summer months the Autumn Conference of the Norwich District was held in the attractive Latter-day Saints' Chapel on Park Lane, Norwich, October 7th, 1928.

President John A. Widtsoe was in attendance from Liverpool office and addressed each of the three general sessions. During the Sunday School period he illustrated methods of sound teaching in conducting a class discussion.

At a union meeting held immediately after the Sunday School session, President Widtsoe gave instructions to auxiliary officers and Priesthood holders.

A report of District activities presented at the second session by District President William Fred Forsey revealed that, through the untiring efforts of Traveling Elders, assisted by local brethren, good weather and the blessings of the Lord, a commendable amount of missionary work has been done. The Norwich District has led all Districts of the British Mission in tracting per missionary during the months of June, July and August, and was outstanding in other phases of missionary work. In proclaiming the Gospel message the missionaries have traveled by cycle over thirteen thousand miles—more than half way around the world, President Forsey stated. He declared the past to be useful only as a guide for the present. Care for the present, and the future will be safe, he concluded. Branch workers were called upon to

give reports and to bear testimony. They testified to the divinity of this great latter-day work and to the blessings of which they have been recipients through obedience to the will of the Almighty. Their reports were gratifying.

President Widtsoe spoke briefly of the "marvelous work and a wonder", and recounted the latter-day restoration of the Gospel of Christ.

At the evening session the Mission President named the steps necessary in securing a testimony of the Gospel of Jesus Christ as follows: First, one must have a desire to know truth; second, one must have divine assistance, which is received by prayer; third, the principles and doctrines must be studied thoughtfully; fourth, the cardinal truths must be practised. He assured a testimony to all sincere truth-seekers when these steps are taken.

Besides the Mission and District Presidents the following Traveling Elders were in attendance: H. Grant Vest, Adrian L. Orme, Elmer W. Marriott, Wayne R. Nelson, George W. Linford, Paul C. Layton and Clyde L. Thomas. Each had opportunity of bearing testimony, which was done in humility and sincerity.

Several of the local officers also addressed the congregation.

The comprehensiveness of "Mormonism" deeply impressed the much interested audience, and at the close of the meeting many inquired further concerning eternal truths.

H. Grant Vest, District Clerk

FROM THE MISSION FIELD

Appointment: Elder William Fred Forsey was appointed President of the Norwich District last May to succeed Elder Alexander J. Bryan, who was released from that office to organize genealogical classes. Elder Forsey's appointment, previously made by letter, was confirmed in person by President John A. Widtsoe at the Autumn Conference of the Norwich District on October 7th. Elder Forsey was transferred from the Liverpool District.

CONTENTS

Christ Accepted--Satan Rejected 657
A Majority of the Twelve Apostles in Britain 660
Editorial:
"His Purposes Fail Not"... 664
Relief Society 665
"With the Mormons" 666
Norwich Conference 671
From the Mission Field 672

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN